European Journal of Social Sciences
ISSN 1450-2267 Vol.28 No.2 (2012), pp. 153-195

http://www.europeanjournalofsocialsciences.com

Variant Readings, Companion Codices and Establishment of the Canonical Text (An Analysis the Objections of Arthur Jeffery and A.T. Welch)

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Abstract

The orientalists admit the reality of unanimous consent about mushaf-e-Uthmanī and used non-recurrent traditions in their favour. But non-recurrent tradition cannot be preferred to the re-current traditions. A.T. Welch the author of Al Kur'ān in Encyclopaedia of Islam has based on Jeffery's Materials for the History of the text of the Qur'ān, and tradition's attributed to the names of companions and their followers are all included in compilation of Abu Baker and Uthman (R.A.) John Burton and Montgomery Watt think that the recitation is an invention of later experts of ilm-u'l-usil and ilm-u'l-lisān (Philology). The orientalists, including A.T. Welch could not conceive this unassailable fact that the script (of the Holy Qur'ān) compiled by Hazrat Abu Baker Siddique (R.A.) was based on the script composed by Hazrat Uthman (R.A.). Moreover they were, also, unable to conceive the difference of dialects and the influences of their publication. They could also not know that such a large number of Muslims particularly the companions (R.A.) could not think of implement a dialect that had not been attributed to the person other than the Holy Prophet (SAW). Which discussing different dialects of the Holy Qur'ān Jeffery and other orientalists could not follow the principles of Higher criticism inspite of the boasted claims because they aid not include the report of the Head of Qur'anic Archive (1952), Professor Bergistarasser in their analytical analysis. Acceding to that report there are error of copying in all the 42000 Quranic scripts but no difference if text is found in any of them the Muslim Ummah has unanimously stated three reasons to accept dialects: Conformity of Arabic Dictionary; Continuous documentation and Dialect according to the hography of 'Uthman script. All other-dialects were considered infrequent. In this article the different traditions of Shāzz qara'at, sab' qara'at, Nuqāt manāzil, ijzā', ākhmās, and a'shār have been discussed

Key Words: Varient, Readings, Codics, Companions, Canonical Text, Qur'ān

A.T. Welch, the author of 'Encyclopedia of Islam' depends upon the book of Jeffery "Materials for the History of Text of the Qur'ān," while describing the history of the Holy Qur'ān and the difference of Mūsahīf between Sahaba and Tābaīen, which published from E.J. Brill in 1937. This book is the most prominent literary works of Arthur Jeffery. It was presented with Abu Bakar Abdullah bin Abi Dawūd Sulemān Al-Sajīsatānī, D 316 A.H.'s Kitāb Al-Mūsahif that as edited by Arthur Jeffery. Jeffery is an Australian based American. He has done a considerable work on the different aspects of the Holy Qur'ān along with its different styles of recitations or qirāt. Jeffery has declared equal the personal versions of the Holy Qur'ān of Componion's of Hazrat Muhammad (PBUH) with the Uthāmīc Mushaf. He has attached 15 out of all these codics with Sahaba and

Sahabīat considering these 15 codics is basic and he has attached 13 secondary codics with Tābaīen. Jeffery has attached the basic versions with Abdullah bin Masūd D 32 A.H., Ubaī bin Ka'ab D 19 A.H., Ali bin Abi Talīb D 40 A.H., Abdullah bin Abbās D 60 A.H., Abu Musā Al-Ashārī D 44 A.H., Hafsa D 45 A.H., Annas bin Mālīk D 93 A.H., Umer bin Al-Khetāb D 323, Zaid bin Sābīt D 45 A.H., Abdullah bin Zubair D 73 A.H., Ibné Umer D 60 A.H., Sālīm bin Musāeb D 12 A.H., Ayesha D 85 A.H., Umm-e-Salma D 63 A.H., and Ubaid bin Umaīr D 45 A.H., whereas the secondary versions with Abu Al-Aswad D 74 A.H., Alqamā D 62 A.H., Hattān D 70 A.H., Saeed bin Jubaīr D 90 A.H., Talha D 112 A.H., Akrama D 107 A.H., Mujahid D 104 A.H., Atta' bin Abi Rabah D 114 A.H., Rabie bin Kutheim D 65 A.H., Al-A'mash D 146 A.H., Jaffer Sadaq D 148 A.H., Salah bin Keisān D 100 A.H., and Al-Haris bin Sawaid D 70 A.H. There are some brief introductions of companion's and successors, the traditions about them, critical analysis of these traditions and their origin and compilation e.g. [1]

1. Hazrat Abdullah Bin Masūd

Abdullah bin Masūd was the preacher of the primitive days of Islam and he remained with Hazrat Muhammad (PBUH). It is told that he learned directly 70 surāhs from Hazrat Muhammad (PBUH) and he is called the first Qārī of the Holy Qur'ān. [2] Jeffery regards the musāhīf of Abdullah bin Masūd and Ubāī bin Ka'ab basic and considers that other musāhīf are secondary because they are originated from the basic.

The Mushaf of Hazrat Abdullah bin Masūd was different from the Uthāmīc Musahaf due to various important elements and Sūrah Al-Fatīhā, Sūrah Al-Falaq and Sūrah Al-Nās were not included in the Mushaf of Hazrat Abdullah. [3] Whereas according to Ibn e Nadeem D 377 A.H., there were some Qur'ānīc editions of the Musāhīf of Hazrat Abdullah bin Masūd one of which is ancient more than two hundred years and it has sūrah Al-Fātīha. [4]

In "Kitab Al-Tafsīr" Imām Bukhārī writes in the case of Mawzateen "…Zrr says that I asked Ubāī bin Ka'āb! "Abu-Al-Manar asks (about to write Mawzateen in Mushaf) to your brother Abdullah bin Masūd." Hazrat Ubāī said! "I asked the Holy Prophet (PBUH), he (PBUH) answered! "I (PBUH) was asked to utter, I (PBUH) uttered." Hazrat Ubāī said! "We say like this i.e., as Hazrat Muhammad (PBUH)."[5] In the explanation of Hadīth, Badr-ud-Dīn Aynī writes that Hazrat Ubāī had been asked about the view of Hazrat Abdullah bin Masūd about Mawzateen. [6] It is referred from Abdul Rehmān in Musnad Ahmed bin Hanmbal, "Hazrat Adullah bin Masūd elteed Mawzateen from his Musahaf and said that these were not the part of the Holy Qur'ān." In this way, Hazrat Abdullah bin Masūd was considered to be of the view that these were just Tauz, were not the part of the Holy Qur'ān. [7]

Imām Syutti writes, "Ibné Al-Anbārī Muhammad bin Sīrīān says that Abdullah bin Masūad never wrote sūrah Al-Fātīha and Mauzateen in his Musahaf. Hazrat Usmān wrote them in Musahaf."[8]

According to the orientalists, in the primitive days of Islam it was the usually known that there were not sūrah 1, surah 113 and surah 114 in codic of Ibné Masūd [9] i.e., sūrah Al-Fātéhā with which the Holy Qur'ān begins and Mawzateen with which the Holy Qur'ān ends. The scholars of modern age are of the view that these sūrahs were not the part of the Holy Qur'ān.

If the following traditions should be analyzed, it is revealed that the view of Ibné Masūd about Mawzateen is not proved continuously. This tradition had been saved just as a literary heritage.

On the other hand, the four Qārī of the Holy Qur'ān Asīm, Hamza, Qasāī and Khalf on whom the whole Umma has unanimously agreed, they convey their own codic to Ibne Masūd and these Qārī include surah al-Fātīha and Mauzateen in their Musahaf. No other person has referred this saying of Abdul-Rehman because this saying is unacceptable due to doubt. There are two different views about this saying about Ibné Masūd among scholars. One view is that this tradition about Ibné Masud

Is totally false e.g., Ibné Hazam says that it is completely wrong and mawza' that Mawzateen and Umm-ul-Qur'ān were not the part of Musahaf-e-Abdullah.[10]

Allama Zāhīd Kutharī says that the person, who claimed that sūrah Al-Fātīha and Mawzateen were omitted in Mushaf-e-Ibné Masud, he is lair and he suffers from hallucination.[11]

The second theory justifies this saying. This view has been presented in all these Tafsīr that these sūrahs would not be written in it because every Muslim learns and remembers these sūrahs and there is no fear of forgetting them. According to writer Al-Mūbānī, Hazrat Ibné Masūd would never include these sūrahs in Musahaf because every Muslim remembers them. Another view in Kitab Al-Mubānī is that Hazrat Abdullah bin Masūd would never hear these sūrahs directly from Hazrat Muhammad (PBUH) that's why, he had not written them. It is impossible because Companion's remained in presence of the Holy Prophet (PBUH) and wrote every verse after hearing from Hazrat Muhammad (PBUH). Hazrat Ibné Masūd has himself taken the 70 numbers of sūrahs of the Holy Qur'ān from Holy Prophet (PBUH). It is evident that he would get the rest sūrahs from his companion (Sahaba). It is proved by the reference books that Hazrat Abdullah bin Masūd migrated to Habshā and that part or sūrahs of the Holy Qur'ān had been brought down during that period, he would get these sūrahs from other Sahabā, that's why this view is acceptable. As far as the view of Jeffery is concerned i.e., these three sūrahs (Al-Fatīha and Mawzateen) were not included in Mūshaf of Ibné Masuad, his own saying negates his former view as he himself confesses that Hazrat Abdullah bin Masūd accepted Uthmānīc Mushaf and The book of Allama Zahid Al-Kusari on Fiqh is famous as Muqalat-e-Al-Kursari left his own Mushaf and these sūrahs were included in Uthmānīc Mushaf. Anyhow, it has been proved by the authentic books that Hazrat Ibné Masūd had accepted the and he was Uthmānīc Mushaf among the Ijmā. [12]

There are Different Various Qirā't or Recitation Attached with Ibné Masuad

It is described that Ibné Masūd recited "جعل الرياح" instead of "ارسل" in the verse of sūrah Al-Fūrqān.[13]

[14] [illegible]

It is referred that he recited "ملك" instead of "مالك" in the 03 verse of sūrah Al-Fatīha.[15]

[16] [illegible]

In 'Materials', Jeffery has associated 1373 varient qira't or recitation of the Holy Qur'ān with Hazrat Abdullah bin Masūd.

1.1. Hazrat Ubāī Bin Ka'ab

Hazrat Ubai Bin Ka'ab was a Sahabi of the Holy Prophet (PBUH). He was among the most famous Qur'ā' (reciters). It has been proved that his Mushaf remains till that day. It has less importance than Ibné Masūd. The infinitive of secondary codics is evident through his codic. The importance of his codic can be judged through a fact that his codic has two more sūrahs than Uthmānīc codic and Ibné

Masūd's codic. In Al-Fahrist of Ibné Nadeem, two different lists of codic of Ubaī have been described, these lists are incomplete therefore these lists are not trustworthy.[17]

Hazrat Muhammad (PBUH) again and again asked him to recite the Holy Qur'ān. Sometimes, his codic had been regarded the substitute of the codic of Hafsa and sometimes, he appears in place of Hazrat Zaid in dictating the Holy Qur'ān. [18] According to traditions, when Uthmānīc codic was prepared, he wasted his own codic. [19]

Hazrat Ubāī bin Kā'ab was the writer or recitarion of revelation in the period of the Holy Qur'ān and he is included among famous reciters [20]. According to Ibrāhīm bin Masrūq that Hazrat Muhammad (PBUH) said:

[21] [illegible]

Al-Fazal observed his codic and its arrangement of his codic in the middle of third century of Hījrā. Ibné Nadeem has copied this arrangement in his book "Al-Fehrist". A large amount of Tafsīr of the Holy Qur'ān has been referred with him, which Abu Ja'far Al-Rāzī has referred from Al-Rabīé' bin Annas has referred from Abi Al-'A'līa. Ibné Jubīr, Ibné Hetīm and Imam Ahmed bin Hanmbal have described in their literary creations the version of tafsīr.[22]

The version described by Abi Al-'Alīya is called Mūqūf.[23]

It is told that the recitation of sūrah Al-Khūla' and surah Al-Hafd in Mushīf of Abi bin Ka'ab, Ibné Abbas and Abaī Mūsa Al-Ash'arī has been proved. [24] As far as, Dū'a-e-Qunūt is concerned, Hazrat Ubaī recited it in Namaz as a dūa. Hazrat Ubaī was of the view that it was the part of the Holy Qur'ān and he remained in his conception in spite of the opposition of other Sahaba.[25]

The sūrahs of Al-Khūla' and Al-Hafd referred from Ubaī bin Ka'ab, were deleted from the Holy Qur'ān and these surahs are not present in Uthmānīc Codic.[26] According to Al-Barosī, Abdullah bin Masūd did not recite sūrah Al-Fāteha and Mawzateen and there are two more sūrahs in Codic of Ubaī. Hazrat Muhammad (PBUH) listened the recitation of codic of Zaid not the codic of Ubaī and Ibné Masūd that's why, their Mushīf were rejected.[27]

According to Abdullah Khurshid Al-Barosī, Dua-e-Qunūt is not the part of the Holy Qur'ān. According to the sets shia, this is one problem among the various problems of the history of the Holy Qur'ān through this codic is not included in codic of Ali, Jaffar bin Sādīq.[28] According to Al-Bāqlānī, it could not be proved whether it is the part of the Holy Qur'ān or not. All the surahs of the Holy Qur'ān had been learnt by heart. If any more traditions about the Holy Qur'ān would appear, they would not be practicized. [29]

In Mūqadmātān, the saying of Syūttī has been copied that no doubt Ubaī bin Kā'ab recited Dua-e-Qūnūt for many times, if it was the sūrah of the Holy Qur'ān, no doubt it would be written in codic, rather he remembered it as a dua and never forgot and that codic would better know about their personal codic i.e., what is Qur'ānic and what is its Tafsīr. [30] It is told that he recited sūrah Al-Hafd in his codic.[31] There is description of two extra sūrahs in codic of Ubaī but there are no traditions about it in the authentic books. Anyhow Dūa-e-Qūnūt was included in his codic. According to Jeffery, Dūa-e-Qūnūt and sūrah Al-Hafd are included in his codic as he recited sūrah Al-Qūraish and sūrah Al-Feel jointly and if Dūa-e-Qūnūt and hadith of لوكان لابن آدم must be attached with codic of Ubai, there are 115 surahs in the Mūshāf of Ubaī.

According to Ibné Al-Anbarī, there was following script in his Mūshāf:

[illegible]

[illegible]

[32] [illegible]

[illegible]

• [illegible]

[33] [illegible]

According to Badr-ud-Din Aynī, it is referred from Hazrat Ubaī that they were regarding this script part of the Holy Qur'ān till the sūrah Al-Tukasir was brought down. This Hadith is not part of the Holy Qur'ān and the origin or Naskh is necessary for its meaning and motive.[34]

The status of Hazrat Ubaī bin Kā'ab in the content of collection of the Holy Qur'ān is confirmed through this tradition which Abdullah bin Ruh bin Abdul-Mumin has described it and he referred from Abu Jaffer Al-Rāzī, Al-Rāzī referred from Al-Rabīe bin Annas, Al-Rabie from Al-'Alīa that they were collecting Mūshif in the period of Abū Bakar Siddiq, during this Hazrat Ubaī bin Ka'ab was dictating whereas a group of people was writing, when he recited this verse:

[35] [illegible]

It was regarded that Allah was brought down it as the last part of the Holy Qur'ān, at this time Ubaī said that Hazrat Muhammad (PBUH) taught him other two ayat after this verse i.e., جاء كم لقد [36]

It has been proved that there were last verses of sūrah Bārā't in his Mūshīf.

Sūr'āh Al-Fatīhā

Verse No.3

It is referred that Hazrat Ubaī bin Kā'ab recited مالكيوم‌الدين-according Uthmānīc codic. According to some traditions, he recited ملك instead of مالكيوم‌الدين or according to other traditions, he recited مليك like Hazrat Abu Hurīra and Abu Rajā and according to another tradition, he recited like Abu Qaīse مليك يوم‌الدين. [37]

It is told that Ubaī recited مالكيوم‌الدين according to Uthmānīc codic.[38]

[illegible]

[39] [illegible]

[illegible]

[40] [illegible]

Verse No.4

It is referred that he recited إياك (with limitation) and ألهم instead of إياك.

It is referred that he recited

[41] [illegible]

[42] [illegible]

It is referred that he recited إهد نا ثبتنا instead of إهد نا

[43] [illegible]

Verse No.6
Jeffery has written دلنايدكإهد نا in Materials, which is apparently a meaningless sentence because Jeffery could not read correctly due to the unawareness of Islamic heritage and Arabic language. The real sentence is دلنا بدلإهد نا

It is referred that he recited غير instead of غير like Umer, Ali and Ibné Zubair.[45]

(46) [illegible]

Verse No.31
It is referred that he recited عرضها instead of عرضهم. [47]

(48) [illegible]

Verse No.61
It is referred that he recited أتبد لون instead of أتستبد لون.[49]

(50) [illegible]

It is referred that he recited مصر instead of مصرا. [[51]

(52) [illegible]

Verse No.96
It is referred that he recited الحيوٰة instead of حيوٰة. [[53]

[54] قراءةأبىعلىالحياة

Verse No.102
It is referred that he recited يعلمهاروتوماروت instead of يعلمان.[55]

(56) [illegible]

Verse No.240
It is referred that he recited متاعلأزوجهميافمتاع like Ibné Masūd instead of وصية لأزواجهم.[57]

(58) [illegible]

Sūr'ah Al-e-Imrān
Verse No.7
It is referred that he recited [illegible] like Ibné Masūd and Ibné Abbās instead of

[illegible]. [59]

[illegible]

(60) [illegible]

Verse No. 97
It is referred that he recited آية بينة like Ibné Abbās Mujāhīd and Abu Jāfar instead of ءايتبينت.[61]

(62) [illegible]

Verse No.128
It is referred that he recited **يتوب** and **يعذبهم** in spite of **يتوب** and **يعذبهم**. [63]

(64) [illegible]

Verse No.222
It is referred that he recited **يتطهرن** like Ibné Masūd instead of **يطهرون** .[65]

وفى مصحف ابى و عبدالله يتطهرن-[66]

Verse No.104
It is referred that he recited **راعونا** like the recitation of Ibné Masuad instead of **راعنا** [67]

وقرأ أبى بن كعب لا تقولوا (راعونا) - [68]

Verse No.143
It has been described that he recited **علىالناس يوم القيامة** instead of **علىالناس** [69]

Ibné Ubaī refers from Aasam-ud-Din bin Raad, Ibné Rawād from 'Adam, Adam from Abu Jaffer Al-Rāzī, Al-Rāzī from Al-Rabīe and Al-Rabīe from Ubaī bin Kā'ab that he recited [illegible] and **وتكون شهداء علىالناس يوم القيامة**. [70]

Verse No.158
It is described that he recited **أن لا** like Ibné Masūd, Annas, Ali and Ibné Abbās instead of **أن.** According to another tradition, he recited **يطوف** like Isā Al-Khāfi instead of **يطوف** .[71]

[illegible]

(72) [illegible]

Verse No.229
It is referred that he recited **ظنا** instead of **خفتم** [73]

(74) [illegible]

Sūr'ah Al-Nisa

Verse No.109

It is referred that he recited لعلها instead of أنها. According to another tradition, he recited [illegible] in spite of **أنها** [75]

(76) [illegible]

Sūr'ah Al-A'rāf

Verse No.30
It is referred that he recited الضلالة حقعليه فريقا فريقين تعودون in spite of تعودون فريقا حقعليهم والضللة [77]

[illegible]

[illegible]

(78) [illegible]

(79)

Verse No.105
It is referred that he recited بأن like Al-'A'mash and Ibné Masūd in spite of علىأن [80]

(81)

Sūr'ah Yūnas

It is referred that he recited فلتفرحوا in spite of فليفرحوا. [[82]

(83)

Sūr'āh Al-Fūrqān
Verse No.66
It is referred that he recited تمتعوا in spite of وليتمتعوا According to some traditions, he recited فتمتعوا فسوف تعلمون like Ibne Masūd.[84]

قراءة أبى بن كعب (فتمتعوا)- [85]

(86)

Sūr'ah Al-Waqia
Aya No.22
It is referred that he recited وحوراعينا instead of وحورعين [87]

وحوراعينا بالنصب فى حرف أبى [88]

Sūr'ah Al-Ala
Aya No.16
It is referred that he recited بل انتم like Ibné Masūd instead بل [89]

وفى حرف أبى بل انتم توثرون [90]

1.2. Hazrat Ali Bin Abi Talīb
Hazrt Ali bin Abi Talib was the son of the Uncle Abu Talib of Hazrat Muhammad (PBUH). It is described that Hazrat Ali collected the Holy Qur'ān for the first time after the death of Holy Prophet (PBUH)[91] and he collected Qur'ānic sūrahs

according to the historical arrangement of the Holy Qur'ān e.g., surah Al-Alaq, Al-Mudāssar, Al-Mūlk and Al-Muzāmil etc. His Mushaf was burnt after ignoring it during the preparation of Uthmānīc codic.[92] Jeffery has made base the Mushif of Ibné Abi Dawūd in materials, in the same book, there is a saying of Hazrat Ali about the collection of Uthmānīc version:

(93)

Hazrat Ali says that "If I was in the place of Hazrat Usman, I would do the same job with Masahif like Hazrat Usman."

After the saying of Hazrat Ali, there is no justification for the objections of Jeffery.

It is said that he recited تعلموا in spite of يعلموا in 101 aya of surah Al-Tuba.[94]

(95) [illegible]

It is referred that Hazrat Ali recited اهد نا ثبتنا in spite of اهد نا in the 5th aya of surah Al-Fateha.[96]

عن على وأبى اهد نا ثبتنا [97]

Jeffery has attached 92 different recitations of the Holy Quran with Hazrat Ali in materials.

1.3. Hazrat Abdullah Bin Abbas

Hazrat Abdullah was the son of the Uncle Abbas of Hazrat Muhammad (PBUH). He compiled the famous Tafsīr literature of the Holy Qur'ān. He has been given the title of Tarjmān-ul-Qur'ān and Hībr-Ul-Umma. His codic was consisted of two more sūr'ahs like Musahaf of Ubaī and later, many researchers referred his traditions.[98] Mūjāhid, Saeed bin Jubaīr, A'raj and Akrama are among his famous students or followers.[99]

It is said that he recited يقسمون instead of يؤلون in the 226th verse of sūrah Al-Baqarah.[100]

(101) [illegible]

It is referred that he recited كتبا and كتابا instead of كاتبا in the 283 verse of sūr'ah Al-Baqarah.[102]

وقرأ ابن عباس كتابا [103]

Jeffery has attached 185 different Qur'ānic recitations with him in Materials.

Jeffery has also described Dua-e-Qūnut in Musahif of Ubaī and in spite of conceeding the fact that Ibné Abbas was very young in age when Hazrat Muhammad (PBUH) died, but Jeffery has counted other codics separately his codic.[104]

1.4. Hazrat Abu Musa Al-Asha'ri

Abu Musā Al-Ashārī was famous for the recitation of the Holy Qur'ān in the Yamnī accent. His codic was famous in Basrā where he performed the duty of Governor as the subordinate of Hazrat Umer. According to traditions, his recitation of the Holy Qur'ān had been revising and reading continuously. After the compilation of official Uthāmīc codic, the messengers of Hazrat Usmān divided the volumes of Uthmānīc codic, Abu Mūsa advised his followers if they would find a thing which is absent in his Musahaf, they would write or note it and if they find missing something in Uthmānīc codic present in his own, they would never waste it.[105] It is said that this codic had also two more sūr'ahs like Ubaī's codic which has been completely or thoroughly discussed in the Islamic traditions about Ubaī's codic.

His 04 recitations have been described in Materials.

1.5. Hazrat Hafsa

Hazrat Hafsa was the daughter of Hazrat Umer and the wife of Hazrat Muhammad (PBUH). She was among the collectors of the Holy Qur'ān in the period of the Holy Prophet (PBUH). It is said that after the death of Hazrat Abu Bakcr, the codic of Abu Baker had been given in the custody of Hazrat Umer and after his death; it was given to Hazrat Hafsa. Her codic was totally different from Uthmānīc codic and there is evidence that her codic was burnt in the period of Marwān.[106]

It is said that she recited والصلوة الوسطى وصلوة العصر in the 238 verse of sūr'ah Baqarah instead of والصلوة الوسطى [107]

Ibné Abī Dawood relates that, "We heard from Muhammad bin Abdul Mālik, he heard from Yazid, he heard from Ibné Umer, he heard from Abī Sulmān that Umer bin Nafāe bin Maulī bin Umer bin Al-Khītab told me that حافظوا علىالصلوات والصلاة الوسطى وصلاة العصر It had been written in the Musahaf of Hazrat Hafsa."[108]

Jeffery has attached almost 10 different recitations with Hazrat Hafsa.

1.6. Hazrat Annas Bin Malik

It is said that he collected the Holy Qur'ān in the life of Hazrat Muhammad (PBUH). [109]

It is referred that he recited بما انزل الله in the 91 verse of sūr'ah Al-Baqarah instead of بما أنزل [110]

(111) [illegible]

It is referred that Hazrat Annas recited وجعل كلمته هى الغلبا in the verse of sūr'ah instead of الغلبا وكلمةالله هى [112]

Jeffery has associated 24 different recitations with Hazrat Annas in Materials.

1.7. Hazrat Umer Bin Al-Khitāb

Hazrat Umer prepared a codic after collecting all in the codics, which was consisted of all the revelation, brought down upon Hazrat Muhammad (PBUH) because a majority of Qārī of the Holy Qur'ān were martyred in the war of Yamama. Jeffery has included it among it his opposite Musahīf (which detail has been presented in the Section 1).[113]

It is referred that he recited غير in 07 verse of sūr'ah Al-Fāteha instead of غير [114]

[115] [illegible]

It is referred that he recited الذين without "و" instead of والذين .[116]

(117) [illegible]

Jeffery has associated 28 different recitations of the Holy Qur'ān with him in Materials.

1.8. Zaid Bin Saābīt

Zaid Bin Saābīt is among Sahaba of the Holy Prophet (PBUH) and Katbeen-e-Wahī. Hazrat Muhammad (PBUH) had listened his codic as the last recitation. Hazrat Abu Baker had given him responsibility to collect the Holy Qur'ān in spite of the fact that his codic was official one. That codic was being in the custody of Hazrat Umer and after his death, the codic was given under the custody of Hazrat Hafsa and Hazrat Usmān also made it base during the preparation of the official version. His name was prominent among the members of committee of Hazrat Usmān for collecting the Holy Qur'ān. In Materials, Jeffery has made base Ibne Abī Dawood's Kitāb Al-Musahif

Whereas, there is no mention of codic of Hazrat Zaid in Kitāb Al-Musahaf. Hazrat Zaid performed prominent duty in collecting the Holy Qur'ān not only in the period of the Holy Prophet rather in the era of Hazrat Abu Baker and Hazrat Usmān also.[118] Jeffery has co-included his codic as opposite codic whereas he was the member of Ijma.

It is referred that he recited التابوه in the 248 aya of surah Al-Baqarah instead of التابوت. [[119]

[illegible]

[illegible]

(120) [illegible]

Jeffery has described 10 different Qur'ānic recitations in Materials.

1.9. Abdullah Bin Zubair

Abdullah bin Zubair was a famous Qārī. According to Ibné Abī Dawud, his codic is the representative of Madinan Qur'ānic recitation and at the time of Uthmānic codic, it was wasted.[121]

Hazrat Abdullah was among the members of committee held by Hazrat Usmān and he agreed to Ijma. In spite of the fact, Jeffery has included his codic as opponent codic.

[illegible]

[123] [illegible]

Jeffery has described his 33 different Qur'ānic recitations in Materials.

1.10. Abdullah Bin Umer Bin Al-'A'as

Jeffery has accepted the fact that the codic of Hazrat Abdullah bin Umer could be referred and it is doubtful that his tradition can be presented in the present age. [124] In spite of this reality, Jeffery has included his codic among the codic of Sahaba.

It is referred that he recited ويذهبا بالطريقة in verse 63 of sūr'ah Tāhā instead of ويذهبا بطريقتكم and this tradition has not been described in Materials.[125]

[illegible]

[126] [illegible]

1.11. Hazrat Ayesha

Hazrat Ayesha was the daughter of Hazrat Abu Baker and wife of the Holy Prophet (PBUH). [127] It is referred that she recited والصائبين in verse 69 of sūr'ah Al-Maida instead of والصائبون [128]

[illegible]

[129] [illegible]

It is referred that she recited حطب in verse 98 of sūr'ah Al-Anbia instead of حصب .[130]

[illegible]

[131] [illegible]

Jeffery has associated 13 different Qur'ānic recitations with her in Materials.

1.12. Hazrat Saīlm Bin Muqieb Bin Ubaid

Sālīm bin Muqīeb was one of the martyred Qārī during war of Yamāmā.[132] Hazrat Muhammad (PBUH) said about him that to learn Qūr'ān from him.[133]

Jeffery has associated 2 different Qūr'ānic recitations with him.

1.13. Hazrat Umm-e-Salmah

Hazrat Umm-e-Salmah was the wife of the Holy Prophet (PBUH). [134] There are 4 different Qūr'ānic recitations associated with her in materials.

It is referred that she recited الصلوة الوسطى وصلوة العصر instead of الصلوة الوسطى in 238 verse of surah Al-Baqarah.

[illegible]

(135) [illegible]

1.14. Hazrat Ubaid Bin Umair

Ubaid bin Umair was among the earliest Qārī of Madina. His codic was consisted of the traditional script of Macca. Its status was not enough strong as the codic of Kufa, Basra, Damascus or Syria had.[136]

It is referred that he recited سبح اسم ربك الذى خلقك in verse 01 of sūrʾah Al-A'lā instead of سبح اسم ربكالأعلى الذى خلق.[137]

Jeffery has associated 18 traditions with him in materials.

Jeffery has declared 13 codics which are associated with Tābīeen, Secondary, which follow e.g.

1.15. Al-Aswad Bin Yazied

Abu Al-Aswad bin Yazīd is among the most renowned Tābien. He was among the circle of Abdullah bin Masuʾad and he referred from Hazrat Abdullah. In this way, he was referred tradition from Abu Baker, Umer, Ali and Huzafa, which are
Present in books of Hadīth and Tafsīr. [138] Jeffery has described 04 traditions associated with him in Materials.

It is referred that he recited وغير in verse 7 of sūrʾah Al-Baqarah instead of ولا.[139]

(140)

1.16. Al-Qama Bin Qaise

Al-Qamā bin Qaīse was the student of Hazrat Abdullah bin Masūd and the codic of Hazrat Abdullah bin Masūd has been referred from Al-Qamā.[141] Jeffery has described 14 traditions from him in Materials.

It is referred that he recited القيام in 02 verse of sūrʾah Al-e-Imran instead of القيوم .[142]
وقرأ علقمه (الحى القيم) [143]

1.17. Hatan Bin Abdullah Al-Raqashi

Only one tradition from Hatan bin Abdullah Al-Raqāshī has been described in Materials which is similar with codic of Ibné Masūd and Ibné Abbās.[144]

It is referred that he recited ومامحمد الا رسول قدخلت من قبله رسل in verse 144 of sūrʾah Al-e-Imrān instead of ومامحمد الا رسول قدخلت من قبله الرسل .[145]

There are 14 traditions of his Musahaf in materials.

1.18. Saeed Bin Jubier

It is told that the recitation of Saeed bin Jubīr is similar with the recitations of Zaid bin Thabīt and Abdullah bin Masūd in their codics.[146] Jeffery is doubtful about the position of his codic i.e., whether it is secondary or not, but he has included it due to its similarity with codic of Hazrat Abdullah bin Masūd. Jeffery has described 83 traditions from him in materials.

It is referred that he recited منهن الى اجل مسمى in verse 24 of sūrʾah Al-Nīsā instead of منهن [147]

(148)

1.19. Talha Bin Mu'asraf

Talha bin Mu'asraf was a Kufī and Qāīr whereas according to Abī Hātīm, his traditions are his codic depends upon the codic of Hazrat Abdullah.[149] Jeffery has described 187 different recitations to him in Materials.

He recited حسنى in verse 83 in sūr'ah Al-Baqarah instead of حسنا. [150]

[151] [illegible]

1.20. Akrama Abu Abdullah

Akrama was the student of Hazrat Abdullah bin Abbās. [152] Jeffery has described 82 different recitations in Material.

It is referred that he recited قتل فيه قل قتل in verse 217 of sūr'ah Al-Baqarah instead of قتال فيه قل قتال .[153]

(154) [illegible]

1.21. Mujāhīd Bīn Jubeīr

Mujāhīd bin Jubeīr was the Imām of Tafsīr. He was among the students of Hazrat Ibné Abbās, but he remained associated with Ubaīd bin Umaīer.[155] Jeffery has described 97 traditions from his codic in Materials.

It is referred that he recited تنساها in verse 106 of sūr'ah Al-Baqarah instead of تنسها .[156]

[illegible]
(157) [illegible]

1.22. Attā Bin Abī Rībah

Attā bin Abī Rībah was born in Yamen, and was brought up in Macca. He is among the authentic traditionalist anyhow; many traditions are related to him.

His Mushaf is secondary and above.[158] 13 traditions from his codic are described in materials.

It is referred that he recited فناظره or فناظره in verse 280 of sūr'ah Al-Baqarah instead of فنظرة. [159]

[illegible]
(160) [illegible]

1.23. Rabie Bin Khuhaim

Alusī mostly finds Rabie bin Khuhaim is between grand Tābain and his referred traditions in Ruh Al Ma'ānī. He gained the knowledge of recitation from Hazrat Abdullah bin Masūd and this secondary version depends upon codic of Abdullah bin Masūd. [161] 442 traditions from him are found in Materials.

1.24. Suleimān Bin Mehrān Al-A'mash

The codic of Suleimān bin Mehrān Al-A'mash depends upon codic of Hazrat Abdullah bin Masūd. He gained the knowledge of recitations from Hamza Al-Zayat, Muhammad bin Abdul Rehman Ibné Abī Lāilā and Jureer bin Abdul Hamid and enhanced it with the help of Ibné Qarwam and Abān bin Taghlāb and presented it before Talhā bin Mua'sraf, Ibrahim bin Al-Taīmī, Mansoor bin Mo'amar, Abdullah bin Idrees and Abu Ubaīda bin Al-Hazlī. Abdullah Muhammad bin Abdullah and referred it. [162] Jeffery had described 299 traditions from him in Materials.

It is referred that he recited قليل in verse 249 of sūr'ah Al-Baqarah instead of قليلا. [163]

قرأ الأعمش الا قليل بالرفع - [164]

1.25. Jaffar Sādīq

Imām Jafar Sādīq is associated with Ali bin Abī Tālīb. He was the sixth Imām of Ahl-e-Baīt. According to other traditions, he is associated with Abu-Al-Aswad Al-Dulī which died in 74 A.H. whereas Jaffar Sādīq was born in 80 A.H. The compilation of Jaffar Sadiq's codic was totally different from Uthmanic codic. His codic was without sūr'ah Al-Fatīha and according to one tradition he recited **صراط مستقيم** with Id'āfā. According to Jeffery, sūr'ah Al-Fatīha might not be included in codic due a mistake. Anyhow, numerically Jeffery has declared his codic secondary. Jeffery has described 79 traditions in his codic in Materials. [165]

1.26. Sālīh Bin Keīsān

Sālīh bin Keīsān was a Madīan and he was the student of Umer bin Abdul Aziz. He was among the jurists of Madīna and he was the Imām of legistator and Hadīth. He was among authentic traditionalists.[166] There are 03 traditions associated with him in Materials.

It is referred that he recited **جاءهم** in aya 213 of sūr'ah Al-Baqarah instead of **جاءتهم.** [[167]

[illegible]

[illegible] (168)

1.27. Al-Hārīs Bin Sawaid

The codic of Al-Hārīs bin Sawaīd is similar with codic of Ibné Masūd. He was the student of Hazrat Umer, Usman and Ali. He referred some Hadith especially. He is included among authentic traditionalists. [169] Jeffery has described one different recitation of his codic in materials.

2. The Critical Analysis of the Sources Described by Aurther Jeffery

Jaffery has described 6000 different Qur'ānic recitations in 3942 verses referred from all companions and successors in Materials. A.T. Welch has made Jaffery's book Materials base in describing the codics of companions and successors. Afterwards, there is a brief critical analysis of the sources of different Qur'ānic recitations presented by Aurther Jeffery:

In the preface of Materials, Jeffery has described almost 33 sources (origin) anyhow; there are other traditions, which are been written in other books of Tafsīr, Lughat (language and grammar) and Hadīth. Anyhow, it is said correctly, a large part of contradictory traditions between these codics in Jeffery's Materials is originated from these sources (origins). During the research of the Holy Qur'ān, Jeffery has consulted with those sources (origin) in which trustworthy and authentic traditions had not been made basis rather guaranteeless, weak and feeble traditions have been described in this way as if traditions have the most authentic positions and the authentic traditions have been ignored in this way as if they have never been existed. Jeffery lacks the quality of differentiating the authentic and real traditions from weak and but he did not feel any hesitations to get materials from any aspects of Islamic heritage in order to get his specific results. He made books of Lughat (language and grammar) hadīth, Tafsīr and recitations and has described these traditions in his own manner in order to his favorite consequences. He never described of any tradition after ignoring the rule of research. Anyhow, sources of these describing tradition are going to be presented.

2.1. Al-Kitāb

Jaffery has used the book "Al-Kitāb" of Abu Bashar Umer bin Qanbā Al-Hārsī Bilwala' sybwīh D. 180 A.H., origin or base or source, and these traditions have not been described. According to Shablī, Sybwīh did not regard that different Qur'ānīc recitations were not associated with companion's due to the concessions in right form of Arabic language.[170] Whereas, according to Sybwīh, it is unacceptable to make 'Quriā' base and static recitations.[171] In order to emphasize the different meaning and explanation from the describing traditions in the book "Al-Kitāb" of Sybwīh to describe truth. Jeffery has tried to misinterpret the traditions, which was not the motive of Sybwīh. This method or manner is negation of the rules of discovery and research.

2.2. Ma'ani Al-Qur'ān

The traditions related with Companions and Successors in the book Ma'ānī Al-Qur'ān of Abu Zikriyā Yahya bin Zaiyd bin Abdullah Al-Daīlmī D 207 A.H. [172] Ahmad Yousaf Zunjānī and Muhammad Ali published this book after research from Dar Al-Sarūr Beruit in three volumes. After Ijma, the terminology of Al-Musahaf-ul-Imām had been prescribed for codic of Hazrat Usmān. Along with the opponent traditions had been describing from third till ninth century A.H. In the recent period, the recitations of Sybwīh and Al-Farā' are given the importance or priority without thinking and meditation, is not the proof that the recitations of Kufa and Basra will be the same like them rather it is an effort to violate the notions about the natural preservation of Musahaf. For this reason, the real local version of Qur'ān and the Musahaf of all big cities had also been described. [173] These recitations are not acceptable due to failure in constantity.

2.3. Ja'mé ul-Bayān

The Tafsīr "Ja'amé ul-Bayān un Ta'wīl-ul-Al-Quran" of Abu Jaffer Muhammad bin Jureer Al-Tabrī [174] is one of those origins (script) used by Jeffery. This book was published from Dar-ul-Fikār Beruit in 15 volumes. Although there are some authentic traditions in Tafsīr Al-Tabrī yet there are also some weak or fake traditions. The spokesman presented by Tabrī is considered as fake or baseless. [175] Tabrī is also called the Imām of Ahel-e-Tashīo.[176] Zahbī has described the saying of Ahmed bin Al-Sulaīmanī in his book Meezan Al-Iatdal that Tabrī devised traditions for the Aehle Rawa Fiz.[177] Anyhow Tafīr of Tabrī and Tarīkh of Tabrī have been the origin or a source of Material for orientalists, but it will be the negation of rules and regulations of research i.e., to derive results from the traditions of Tabrī which are not authentic as never described by a expert of Hadīth knowledge in the matter of Al-Qur'ān after ignoring the real and authentic books of Hadīth. It has also come to light that Tabrī could not gain the esteemed position equal to expert of hadīth.

2.4. Kitab ul-Musahif

There description of the Musahif related with companions and Tabaein in kitāb ul-Musahof of Abi Bakar Abdullah bin Abi Dauood Suleman bin Al-Ashas Al-Sajīstānī Al-Azdī D 316 A.H.[178] Which Jeffery published with Materials after editing it. Zahbī has described the saying of Abu Dauood in Mīzan ul-Iatdāl that "my son is a liar," and according to Ibn e Sa'ad "the saying of Abu Dauood is enough," [179] whereas Jeffery has depended upon kitāb ul-Musahīf which traditions and references are not proved with continuity and these traditions are included among weak traditions.

2.5. Kitāb Shawaz ul-Qur'ān

The kitab Mukhtasir Fi Shawāz ul-Quran Man Kītāb Al-Badiʻe of Abī Abdullah Al-Hussain bin Ahmed Ibne Khālwīya is included among the origin of Jeffery. This book was published from Matbʻa' Al-Rehmānīa in 1993. His book is kitāb I'ra'b Thalāseīn sur'āh Min Al-Qur'ān Al-Karīm. Ibn e Khālwiya wrote his book with considering difference between continuous recitation and Shawāz whereas the expert of hadith did not accept anything about Al-Qur'ān with any guarantee even in forth century Hijrā. That's why all these books and sayings have been saved among books of rijāl.

2.6. Al-Muhtasab

Ibn e Janī' D 392 A.H.'s [181] book Al-Muhtasab Fi Tabayīn Wajuhu Shawāz

Al-Qira'āt Al-ʻIzāha Unha is included among books of recitation; Muhammad Abdul Qadir Atta published it from Macca in 1419 A.H. in 2 volumes. This book is included among the origin or scripts used by Jeffery. The recitation in Ibn e Janʻi's book is Shaz recitation and all the Muslim Umma is agreed upon not practicing the Shaz recitation. [182] Jeffery has committed blunder in describing these recitations in Materials.

2.7. Muqadmātān Fi Ulum-ul-Qur'ān

Muqadmataan which two muqadmās (Kitab Al-Mubānī and Muqadmā Ibn e Attiya), Jeffery himself published it after research; this book was published from Maktabā Al-Khanjī Egypt. The Muqadma of Al-Mubānī is one of its books. The author of this book is unknown because the first page of this book is vanished. Anyhow there is a note of the author on the second page of the version that he started to write this book in 425 A.H.[183] Jeffery has described the book of Ibn e Attiya Al-Jamʻa' Al-Muhrar Al-Wajīz Fi Tafsīr Al-Kitāb Al-Azīz in the second Muqadmā of the book. This book was published from Maktaba Dar-ul-Bāz Macca-al-Mukarmā in 1413 A.H. in 5 volumes. Ibn e Attiya's describing traditions are baseless.

2.8. Muʻa'līm Al-Tanzīl

Jeffery has described "Tafsīr Al-Baghvī Al-Musamā Mua'līm Al-Tanzīl" of Abī Muhammad Al-Hussaīn by Masood Al-Farā' Al-Baghvī D 516 A.H., as his origin. Marvaān Sawar published from Idara Ta'līfāt Multan in 1403 A.H. after research. There are references about the Mushif of companions and successors but these traditions are included among Khabr-e-Wahīd. According to Al-Baghvī, the constant

Recitation in order to enhance the Qur'ānic script and Qur'ānic verses whereas the famous and Shaz recitation can be used for the purposes of Tafsīr and Shaz recitation is more prior than Khabre Wāhid.[185] Whereas in Islamic heritage the Shaz recitation is regarded prohibited.

2.9. Tafsīr Al-Kashāf

"Tafseer Al-Kashāf Un Haqaīq Al-Tanzīl wa ʻAyun Al-Aqāwīl" of Abu Al-Qasīm Mahmood bin Umer bin Muhammad Al-Khwarzmī Al-Zamakhshrī D538 A.H.[125] is among the sources of Jeffery. This Tafsīr was published from Dar-ul-Fikar Beruit in 1403 A.H. in 4 volumes. Zamakhshrī has committed blunder in explaining Qur'ānīc recitations according to grammar [187] because the presented recitation's references were not discussed which emphasize the personal

element in the scholar's book.[188] This Tafsīr is also not authentic due to the theory of I'tazāl of Zamakhshrv.

2.10. Majmʻa Al-Bīyān

Jeffery has used "Tafsīr Majmʻa Al-Bīyān Fi Tafsīr Al-Qur'ān" of Amin-ud-Din Abu Ali Al-Fazal bin Al-Hassan bin Al-Fazal D 548 A.H., as his one of sources. This Tafsīr was published from Maktaba Al-Hayat Beruit in 1390 A.H. in 6 volumes. Tafsīr Majma Al-Bīyān is regarded as Shīya orthodox. It is also called Mukhtasar Al-Kashāf [189].

2.11. Kitab Al-Insāf

"Al-Insāf Fi Maasāīl Al-Khalf Baīn Al-Nahwaīn wa Al-Basraīn wa Al-Kufaīan" of Kamal-ud-Din Abu Al-Barkat Abdul-Rehmān bin Muhammad bin Abī Saeed Al-Anbārī Al-Nahvī D 577 A.H.[190] is one of the origins used by Jeffery. This book was published from Maktaba Al-Ilmīya Beruit in 1407 A.H. in 2 volumes. His book is Al-Biān Fi Gharīb I'rā'b Al-Qur'ān. The aim of Al-Anbārī was to explain the rules of language and grammar, whereas Jeffery as basis in Materials, which are rejected, has employed the present recitations in this book.

2.12. Tafsīr Al-Kabir

Al-Fakhar Al-Rāzī is the name of Tafsīr of Zīa-ud-Dīn Umer Fakhar-ud-Din D 604 A.H.[191] which is famous as the crown or Taj of Tafseer Al-Kabir and Mafataiha-ul-Ghaib. Jeffery has used this book also. Muhammad Abdul Rehmān published this book from Maktaba Al-Tijaraā in 1414 A.H. in 17 volumes after research. There are no guarantees of those traditions related to companians and successor which are not acceptable.

2.13. Kītāb Imlʻā'

The book "Imlmā' Man Bihi Al-Rehmān Min Wajuhʻu Al-Aa'rā'b wa Al-Qir'ā't Fi Jamʻī Al-Qur'ān" of Abī Al-Baqā' Abdullah bin Al-Hussain Al-Ukbarī D 606 A.H. was published in 1418 A.H. in two volumes. The new name of this book is Al-Tabīyān Fi I'ra'b Al-Qur'ān and it is also in two volumes and there are no basis or guarantee of the traditions related with companians and successors.

2.14. Kitab Sharah Al-Mufasīl

The book "Sharah Al-Mufasīl" of Mufiq-ud-Dīn Ibne Ya'ī'sh Abe Al-Baqa'yā'ā' bin Ali bin Ya'ī'sh bin AbīīAl-Rayā bin Muhammad bin Ali bin Al-Muqfl bin Abdul Karīm bin Muhammad bin Yahyā bin Hassan Al-Qazī bin Bashr bin Hībān Al-Asādī Al-Musalī D 643 A.H. [193] was published from Alīm Al-Kutab Al-Qahīra in two volumes. There are also baseless traditions in it.

2.15. Al-Ja'me'

The Tafsīr "Al-Ja'mʻe' Al-Ihkam Al-Qur'ān" is the name of the book of Muhammad bin Ahmed bin Abi Baker bin Farah Al-Ansārī Al-Khazarjī Abu Abdullah Al-Qurtbī D 671 A.H. [194]. This Tafsīr is much famous with the name Al-Qurtbī and there is no base or reference of traditions in it which are still unacceptable even after 6 hundred years of Companions and successors. This Tafseer was published from Beruit in 10 volumes.

2.16. Anwār ul-Tanzīl

Anwār Ul-Tanzīl which is famous with the name of Tafsīr Al-Bāīdāvī, in which Al-Bāīdāvī D 685 A.H. [195] did not provide guarantee of traditions and Jeffery has used it as a origin. This book was published from Dar-re-Farās in one volume.

2.17. Madārik ul-Tanzīl

Al-Sheikh Zikrīya published "Tafsīr Madārīk Al-Tanzīl wa Hāqīq Al-Tāvīl" of Al-Imām Abdullah bin Ahmed Al-Nasfī D 710 A.H.[196] from Kutab Khāna Karachī in two volumes. According to Nasfī, it is correct to recite Qur'āan which companions words [197] whereas, in the Uthmanic period, the continuous recitation of seven words came to an end after the Ijmā of the Muslims on the one recitation [5] and the traditions in this book are against the conditions of continuity.

2.18. Lisān-ul-Arab

The book on grammar of Jamal-ud-Din Abu Al-Fazal Muhammad bin Jalal-ud-Din Abu All Mukaram bin Najeeb-ud-Din Abu Al-Hassan Ali bin Ahmed Al-Qāsīm bin Ibn e Manzur Al-Afrīci Al-Misrī D 711 A.H. [198], is Līsān-ul-Arab. This book was published from Beruit in 1416 A.H. in 20 volumes. This book is also included among the origins used by Jeffery. The traditions in this book are baseless. The aim of Ibn e Manzoor describing these traditions is to emphasize his grammatical point of view, and Jeffery has made base these baseless traditions in Materials, which are not acceptable.

2.19. Gharaīb-ul-Qur'ān

Al-Imām Al-Hassan bin Muhammad bin Al-Hussain Khurāsānī known as Bala Irj's (D 728 A.H.).[199] Tafsīr Gharaib-ul-Qur'ān wa Raghaīb-ul-Furqān was

Published by Al-Sheikh Zīkrīya U from Sh Maktaba Cario in 1384 A.H. There is no basis of the traditions in this book.

2.20. Al-Bahr Ul-Muheet

Irfān Al-Hassām Hasnuh published the Tafseer "Al-Tafsīr Al-Kabīr Al-Mussamā Al-Bahr ul-Muheet" of Abu Abdullah Muhammad bin Yousaf bin Ali bin Hayān Al-Undalāsī Al-Gharanātī D 745 A.H.[200], from Dar-rul-Fikar Beruit in 1413 A.H. in eleven volumes after great research. According to Ibn e Hayān, in the matter of most traditions, there are a large distance of 12 people between the author and the Holy Prophet (PBUH).[201] Whereas the author did not describe the basis of the traditions. Although Jeffery concedes that there is not origin of the traditions in Al-Behr yet he has presented them as basis in Materials.

It is against the rules of research. These traditions are unacceptable due to describe them without any reference after the seven hundred years of Hazrat Muhammad (PBUH)'s death.

2.21. Mughnī Al-Lubeīb

Jamal-ud-Din Ibn e Hashām Al-Ansārī's (D 761 A.H.) [203] book "Mughnī Al-Lubeīb Un Kutab was published from Dar-ul-Nasher Al-Kutab Al-Islāmiā Lahore in two volumes. The traditions in this book are unacceptable due to baseless.

2.22. Al-Muzhar Fi Lughat-ul-Uloom a

2.23. Al-Dur Al-Manshur

2.24. Al-Itqān Fi Uloom-ul-Qur'ān

Syuttī D 204 A.H. [204] has described the basis of traditions related with different companions and successors and if these traditions should be analyzed, the base of these traditions is appeared to be Tafsīr Al-Tabrī and traditions described by Tabrī are unacceptable. No consequences can be derived from these traditions. Although known as I'naya Al-Qāzī wa Kafyā Al-Rāzī and this Hāshīya was published from Egypt in 6 volumes in 1283 A.H. Its describing recitations are not present in Tafsīr Al-Baīdāvī therefore these traditions are unacceptable due to the difference of 1000 years between Hazrat Muhammad (PBUH), companions and successors and these traditions.

2.25. Kanzu Al-A'mā'l

The book "Kānzu Al-A'mā'l Fi Sunan Al-Aqwāl wa Al-Afʿa'l" of Ali bin Hassan-ud-Din bin Abdul-Malak bin Qāzī Khan Al-Mutaqī Al-Hindi Al-Shāzli Al-Madanī Al-Chishti Al-Buarhānpuri D 975 A.H. [205] was published from Dār-ul-Kutab Al-Ilm Beruit in 1419 A.H. in 8 Volumes. There are traditions of companions and successors about the Mansukh-ul-Qur'ān and Jeffery has committed mistake in describing these Mansūkh traditions in Materials.

2.26. I'nayāta Al-Qazī

Ahmed bin Muhammad bin Umer Shahab-ud-Din Al-Khafaji Al-Misri D 1099 A.H. [206] wrote a Hashiya on Tafsīr Al-Baidāvī weak traditions frequently in order to emphasize Arabic explanations.[209] The most traditions depend upon Tafsīr Al-Tabrī. The traditions, which are baseless, are unacceptable due to difference of 1200 years from Hazrat Muhammad (PBUH).

2.27. I'tīhāf-ul-Fuzlā

The book on recitation "I' tīhaf-ul-Fuzlā' of Ahmed bin Muhammad bin Ahmed bin Abdul Ghāzī Al-Damyātī Shahab-ud-Dīn D 1117 A.H. [207] is famous. This book was published from Dār-ul-Muʿa'rīfa Beruit in 1417 A.H.

2.28. Fath-ul-Qadīr

Yusuf Al-Hawīsh published the book "Tafsīr Fath-ul-Qadīr Al-Ja'ma' Baān of Muhammad bin Ali bin Muhammad bin Abdullah Al-Shukanī D 1250 A.H. [208] after research, from Dar-rul-Mua'rfta Beruit in 1417 A.H. in 5 volumes. Shukānī has described the Syutti is very much conscious about depicting traditions yet he made basis every kind of traditions. Although there are basis or references of these traditions in this book yet they advocate the Khabr Aha'd due to impracticable and Khabr Ahā'd is rejected than the continuity.

2.29. Tafsīr Ruh Al-Mūʿa'nī

Muhammad Hussain Al-Arab published "Tafsīr Ruh Al-Mua'nī Fi Tafsīr Al-Qur'ān Al-Azeem wa Al-Sabʿa' Al-Mathānī of Abu Al-Sana' Mahmood bin Abdullah Al-Hussaīnī Shahab-ud-Din Al-ʿAlusī D 1270 A.H.[210], after research from Dar-rul-Fikar Beruit in 1416 A.H. in 18 volumes. The traditions are baseless in this book too.

There are countless traditions of recitations in other books of Hadīth, Tafsīr and recitations besides the Jeffery's available origins, about which Jeffery has said nothing e.g., "Al-Musnīf" of Abdul-Razāq D 211 A.H., "Tafsīr Al-Qur'ān-ul-Azeem" of Ibn e Abi Hātīm D 327 A.H., Ibn e Al-Anbārī's (D 328 A.H.) "Kītāb I'zā'h Al-Waqaf wa Al-Ibtādā' Fi Kitāb-ul-Allah," "Zā'd Al-Masir" of Juzī D 597 A.H., "Al-Tashil L-Uloom-ul-Tanzīl" of Al-Kalbī D 741 A.H., "Tafsīr Al-Qur'ān-ul-Azeem" of Ibn e Kathīr D 774 A.H., "Al-Burhān Fi Uloom-ul-Qur'ān" of Zarkashī D 794 A.H., "Tafsīr Al-Jawahīr Al-Hassan" of Al-Th'alabī D 875 A.H., "Al-Bāb Fi Uloom Al Kītāb" of Ibn e Adīl Al- Zabīdī D 1205 A.H., "Darasa't Al-Aslub-ul-Qur'ān" of Abdul Khālīq Azeema and "Nathr ul-Murjān" of Al-ʿIrkātī etc. Wasqi D 879 A.H., "Irshad Al-Aqal-ul-Salīm" of Abdu Al-Saud D 982 A.H., "Tāj-ul-Uroos" of Al-Zabidi D 1205 A.H., "Darasa't Al-Aslub-ul-Qur'ān" of Abdul Khālīq Azeema and "Nathr ul-Murjān" of Al-AIrkātī etc.

Anyhow Jeffery has tried to maintain human sources in order to find out paradoxical elements in kītab Allah whereas it is evident from the analysis of Jeffery's origins and other kutab that the traditions related to him are baseless, static, weak and concealed. It is the fruit of later information and the real and original Mushaf cannot be depend on it. Jeffery could not present such opponent recitation, which are as remarkable as these true and authentic traditions through Jeffery well know about the real status and place according to the Muslims, while making the Holy Quran a battlefield of study. He writes, "Christianity can be live without Bible but it is fact that Islam cannot be alive with the Qur'ān at any cost."[211]

Probably, this importance of the Holy Qur'ān for the Islamic code of life convinced Jeffery to spend his life in the study and research of the Holy Qur'ān. In order to prove that "the Qur'ān is the creation of Hazrat Muhammad (PBUH) and there is complete and deep rooted coloring of Hazrat Muhammad (PBUH) and there is complete and deep rooted coloring of Hazrat Muhammad (PBUH) on the Holy Qur'ān from the first word till the last, the traditions related with differences in recitations which Jeffery has presented in Materials, the basis are not complete and authentic according to Jeffery. Jeffery calls the expressive mood of the Holy Qur'ān ambiguous and sub-standard while proving the Qur'ān as the creation of Hazrat Muhammad (PBUH) but he does not present any proof for his plea, those companions and successors with whom Jeffery has associated any version, they had not through Uthmanīc Mushaf has reached to us.

(The Jeffery's described 4 sources e.g., kitāb Alif Bā of Bāīlāwī, A'ra'b Al-Qīr'āt Al-Shādā (Makhtut) by Ukbarī and of Quratul-Aa'n Al-Qu'rā' of Marawandī and Hāshīyā Al-Baidāwī of Qunuwī could not be included in research due to missing.)

Not any version in written form and no body claimed that this version was better than the Qur'ān but Jeffery made the following persons having the competitive Qur'ān due to the difference in recitations in some places in Uthmanīc codic, in spite of the fact that after the implication of Uthmanīc codic the other people did not insist on their own recitations or they adopted the Uthmanīc recitation. It is interesting that it has been referred that some of companions of Hazrat Muhammad (PBUH) had basic Musahif, in kitab Al-Musahif and other books, i.e., everybody and his own version of Qur'ān Al-Hakeem, until the Uthmanic Mushaf was implemented but no version all these versions are not existed. Jeffery writes after accepting this fact that "there is left no Material in these versions which can constitute them as a complete form or shape.[212]

It is appropriate to point out this authentic reality without discussing the

Different Qur'ānīc recitations, the accent of Arabic language in different Qur'ān recitation, the role of its different and its capacity, that Qur'ān Hakīm was advent in Arabic language Al-Lugha Al-Arabīa wa Al-Mushtarka. This collective Arabic was that which was understood in the whole Penisula Arabia and the poet and speaker used this language for effective source of communication. It is not doubtful that the collective Arabic language, which was the source of

Qur'ānīc preachings, was deeply affected by Qur'eshī dialect. That's why, it is regarded that the Holy Qur'ān was advent in the Qur'eshī dialect. A.T. Welch writes in "Encyclopedia of Islam" after facing difficulty in understanding the word "Ihraf" in his essay "Al-Quran" that the meaning of this proverb in "Hadīth" is uncertain. The terminology of word Ihrāf is that it is plural of words. Anyhow, Ibne Mujahīd, besides a many kutab on Islamic has explained that the word "Ihrāf" means the seven recitations whether they belong to the different dialect of language or it is related with the recitation through different ways a word even in one dialect. The motive of interest in the recitation was that how the questions about script and Qaf during the recitation of the Holy Qur'ān and how all the confusions about this matter can be restricted. Moreover, Jeffery could not present even a single name of any companions who claimed that the Uthmanīc Musahaf was different from the recited Masahaf of Hazrat Muhammad (PBUH).[213]

Jeffery could not obey the rules of higher criticism in spite of the truth of his claim. He did not describe the results of the research which he had made in the cooperation of Prof. Burgistarasser (the founder of Quranic Archive in Munīkh) and his followers Dr. Oho-Prīkshal about the difference in the versions of the Holy Qur'ān and collection and compilation of the Hoy Qur'ān because these results about the Holy Qur'ān were not resembled with his motives. The Qur'ānīc Archive was burnt during the bombarment of the Allied Forces during 2nd World War and Prīkshal was also killed during this bombarment. Fortunately, Dr. Hameed-ul-Allah got the chance to meet Prīkshal and have a thoughtful says, "They collected 42 thousand photocopies of the printed and non-printed Holy Qur'ān of the period of whole 14 hundred years so that they could bring the differences in the script of the Holy Qur'ān to light. This institute published the report after collecting the versions and analyzing them, according to this report, there were mistakes in printing of these versions but any difference could not be noticed in the script.[215]conversation in 1933 before his death. It was the time when Prīkshal was collecting photocopies of different codics of the Holy Qur'ān from different libraries in France.[214] Dr. Hameed-ul-Allah says that Prīkshal told that "our institute got 42 thousand photocopies of the Holy Qur'ān from the different parts of the world, and made a comparison of these versions," Dr. Hameed-Ullah further

Jeffery associated his name and work with the renowned and learned personalities of the primitive period in spite of the fact that the experts of language and grammar invented the difference in recitations of the Holy Qur'ān, anyhow he remained busy in the efforts of enacting the real recitations till the end of his life.

On the other hand, two other Orientalists John Burton and John Wansbrough's conclusion is also an effort to reveal the truth that the associated codics of the Holy Qur'ān or other versions in other big cities or the individual recitations related with some people are the inventions of the experts of knowledge of rules and knowledge of language.[216]

3. Establishment of the Canonical Test and Readings

Historically it is right to discuss the view about the Uthamic Script that oral traditions also gradually developed along with it. It is clearly apparent that the process of compilation of the official script in other versions during three centuries, and the process of its acceptance are prominently far away or opposite from the "Sharei Qira't." This matter has been the centre of problems mostly, because the compilation of this task during different stages has been depending upon the progress of the Quranic Script along with oral and written version's tradition and the apparent existence of these ideologies historically even in this period and the research of the real Quranic version are also included in it. The copies of Uthamic version have been the victims of changes. Even though, it is also claimed about the official medium versions which had been sent to different areas of Arab, were not recognizable… According to Bergistaasser, the recitations of in Madina, Domascus, Basra, Kufa and Macca in Nalodeke's book Gesch des (217) Quran. Abu Umer

Al-Daani, D1052 A.D/444 A.H., prepared the Meccan copies of Uthmanic Text. There were the same faults in Arabic script, the use of initial copies, occurrence of changes, and oral and written traditions about version. When the style of recitation unanimously decided, some letters were recited as subject and some were recited as object and some names can be recited as the ending paragraph and in some paragraphs, some letters are recited both as name and verb.

Jeffery has given this list in Materials, which has been consisted of various Shar'i and non-Shar'i traditions. During Umayyed period, the traditions of Uthmānīc version were given prior importance, and new traditions mixed up with the traditional element of the version especially with the oral traditions of Hazat Ubbaī bin Ka'ab and Hazrat Masud but during Abbasid period, some problems and doubts were expressed about the recitation and it became impossible to differentiate Uthmānīc version from non- Uthmānīc version. In this way, the introductory material in the revised version of the Muslims is totally unreal…([218] During 4th century till 10th century Hījrā, there were made many changes in the initial Arabic version or script, though this reformation was not on international level which the researchers of the Holy Qur'ān have accepted. Many disputes arouse due to the prominent changes in the version whether which recitation is correct and a common result was used as the sub-ordinated of version. It can be possible that a large number of similar versions initiated the important compilation of the Holy Qur'ān during Uthmānīc period. According to Abu Mujahid, D.936 A.D/324 A.H., its main aim was to hold limitations of various possible recitations. Being strong due to respectable status, he selected seven famous Qura of the Qur'ān in front of other researchers in second century of Hījrā, and he announced that their recitation is famous among authentic and depended upon those Hadīth in which Hazrat Muhammad (PBUH) said that the Qur'ān had been revealed according to seven Dialects. [(219)]

The use of Hadīth means to make acceptable. Harūf or letters are the plural of Harf or letter, which means words. [(220)] His famous ideology has been described in his famous book "Al-Qir'ā't Ul-Sab'a". The seven recitations came to light on the specific time when Wazīr Ibn e Mukl'a and Ali bin Īssā adopted them and the same year was declared official. In 322 A.H., Ibn e Mīksām expressed his views about version that Harūf-e-Sahīh meant a recitation or voice, which could be recited according one method, and it must be corrected according to grammer. During next years, the famous researchers Ibn e Shanābūdh protested in the same way and emphasized to adopt his famous ideology and it must be allowed to adopt the style of recitation of Hazrat Ubbaī bin K'a'ab and Ibn e Massūd. Undoubtedly, it is a shape of order of adopted a specific attitude among various opposite ideologies so that the must use it every place and in this way, it was to provoke a never ending or solving complex problem. As there are four religions but Ibn e Mujāhīd's system of adopting seven recitations was totally independent and authoritative. In this way, the famous Qur'ānīc traditions were brought up in Kufa, Basra, Madina and Damascus. The Meccans adopted their own traditions. The Kufinan emphasized on their own ideas, on the contrary. The central Qur'ānīc traditions and opponent traditions were differentiated. Ibn e Mujāhīd selected the recitations of Madina, Mecca, Basra and Damascus among them Nāf'ī, D, 785 A.D./168A.H., Ibn e Kasīr D, 737 A.D./120 A.H., three Kufins Asim D, 744 A.D/ 127 A.H., Hamza D, 772 A.D./156 A.H., and Al-Kīsā'ī D, 804 A.D./189 A.H. were prominent. He tried that seven type of recitations were unacceptable according to Shar'a' and different recitations had been supported among five different cities. At last, the researchers began to describe ten and fourteen recited which were accepted after a long time. There were recitations of Abu Jaffer D, 747 A.D./130 A.H., Yaqūb Al-Hadrami D, 820 A.D./205 A.H. and Halph D, 747 A.D./ 130 A.H. after seven recitations. Among them, the recitations of Al-Hassan Al-Bstī D, 728 A.D./110 A.H. and Al-'A'mash Kufī D, 1489 A.D./765 A.H. is considered famous. According to researchers, the tradition is acceptable which inherited from one generation to other generation, e.g., the part of Warsh D, 197 A.H./812 A.D.

was described by Qālūn D, 835 A.D/220 A.H. and Hafs D, 805 A.D/190 A.H. was described by Nāfʿī, Sheba' described some part of ʿAsīm D, 809 A.D./199 A.H. and in the same way, Khalf described some parts of Khālīd D, 835 A.D./220 A.H. and Hamza. There is complete list of this development. (221)

From (5th A.H - 11th A.D) seven orders dominated solely and authoritatively and many written work had been done upon it. In the book of Al-Dānī D, 1053 A.D./444 A.H., "Al-Taīsaīr" the work of Ibne Mujāhīd has been continuously used. The Qar'īs of the Qur'ān have described first of all seven, later three and further very soberly ten recitations after a deep and regular curious interest in the living traditions of the Qur'ān. There is list of eight recitations in the book of Lubeīb Al-Saeed "Al-Mushaf Al-Mūrtāl". (222)

The two initial parts of the recitations of Hafs and Asim are in usage during present period, which were followed during many centuries. In 1924, an independent legal liberty was given i.e., whether the Egyptian part of Warsh and Nāfī should be followed and this part is followed in various areas of Africa. In Egypt, the researcher of Yemen Al-Shūkānī's D, 1834 A.D./1250 A.H. later work or method was used. The published version of Hafs and Asim were used as substitutional recitations. The Egyptian version is considered standard and valuable and it was found after many periods, though it is based upon oral traditions and later recitation which came in the and it never depended on old Codics. (223) One aspect of written history about the version of Qur'ān is to create relationship and analysis between ten and seven in which the codics of companions are also included. At last, such analysis was occurred and no one knows it will be called the last phenomenon.

Allah had revealed the Holy Qur'ān in various dialects for the facility of recitation. In this regard, there are various sayings of Prophet Muhammad (PBUH).

"This Qur'ān was revealed upon seven letters and you must recite according to the method which is easy for you among them". (224)

Hazrat Umer Fārūq listened Hazrat Hīshām bin Hakīm reciting surah Al-Fūrqān but it was not according to the recitation, which he himself learned and listened from Hazrat Muhammad (PBUH). So he waited till the end of prayer of Hīshām and after pray, he began to drag Hīshām with his sheet and asked Hīshām "from whom you learned this sūr'āh?" Hīshām replied, "From Hazrat Muhammad (PBUH). Hazrat Umer brought Hisham to Hazrat Muhammad (PBUH) and asked him (PBUH) the whole matter. He (PBUH) asked, "O Umer you recite", he recited. He (PBUH) said, "You correctly recited". Then he (PBUH) asked Hisham to recite and after his recitation, he (PBUH) said, "You have recited correctly" and then said, "The Holy Qur'ān was revealed upon seven dialects, recite it as you wish."(225)

"Gubrael taught me a letter, I protested and asked repeatedly for more concession (226) and he was increasing until, he reached the seven letters." Hazrat Muhammad (PBUH) met Gubrael and said, "I have been sent to a nation which is ignorant, there are old people near the edge of death; there are old ladies and children and also such people who never read a single book during their whole life, Hazrat Gubrael said to Prophet Muhammad (PBUH) that Qur'ān was revealed upon seven letters."(227)

In the above-mentioned Hadīth, the words of seven letters have been used. There is big difference or opposition among Ulāmās about meaning and comprehension of seven letters. According to A.T.Welch, though the Uthmānīc codic were vacant from punctuation and it was left to the common Qur'ā the method of recitation, some letters could be recited both and some words could be read with change of punctuation, such objections were consisted of oral and written material, in this matter, the meaning and comprehension of seven letters is not clear cut. (228)

The views of Ulmās in this regard are described below:

"One group considers that it means the seven number specially." (229)

"According to one group of Ulamas 'Sab'a' means abundance in the grammer of Arabic language and any specific number seventy or seven hundred can not be defined. [230]

In the same way, there is also disagreement in the meaning of letter. Literally it means direction and bank and last end. [231] According to grammer, every letter will be called "Harf" according to which recitation should be performed. According to Khalil bin Ahmed, the Harf means recitation. [232] The saying of al-Azharī has been described in Lissān-ul-Arab, he says that harf meanings grammer or language and nothing else.[233] Language means accent and style.[234] So the Qur'ān can be recited according to seven different style and a large majority of jurists agree to this.[235] These seven styles or methods as follow:

3.1. The Difference between Singular and Plural

It means that one word is used as singular in one recitation and in another it is used as plural e.g. (236) **وَتَّمَّت كلمة ربك** and **كلمات ربك**

3.2. The Difference of Gender Number

It means that a word is used as a masculine in one recitation and in other it is used as feminine e.g. [236] لايقمل and [237] لا تقبل (238)

3.3. The Difference of Punctuation

It means the change of punctuation e.g., [239] **هل من خالق غيرالله** and **غيرالله**

3.4. The Difference of

It means as (240) **يعرشون** and [241] **يعرشون**

3.5. The Difference of Harūf-e-Nahwīyā

e.g) لكن الشياطين and [242] لكنالشياطين

3.6. The Difference of Word

It means such difference due to which letter would be changed e.g., [243] **تعلمون** and [244] **يعلمون**

3.7. The Difference of Accents

e.g., Takhfīf (reduction) Tafkhīm, Amālā, Mad, Qasar, Izhār and Acnamam etc.

The aim of Uthmānīc codic was to save these Haruf-e-Saba', which were evidently proved from Hazrat Muhammad (PBUH). [245] The codic was written according to language and grammer of the Qur'āīsh and it was kept vacant from punctuation. [246] So there is no use of singular and plural, gender number, punctuation, Taqdīm wa Takhīr, the S of words in Uthāmīc codic. And now the Sab'a' recitation means the different styles of recitations within the limitations of Uthāmīc codic. There is very minor difference of script among these codic so that all styles of recitation can be included in it. [247] The special attention was paid to the publication and distribution of Uthāmīc version in the big cities of Islamic Empire [248] and every different recitation from Uthāmīc codic was cancelled or banned, so due to this attention and devotion, the publication and distribution of Uthāmīc codic was made on large scale, and Hazrat Usmān sent such Qur'ās with the distribution of codic who could teach recitation of it, so when these Qur'ās reached different areas, they taught people the recitation of the Holy Qur'ān according to their own style of recitation, and these recitations spread among people and at that time some persons devoted their lives for learning and teaching these recitations and in this way, the knowledge of recitations or Ilm-ul-Qīr'ā't was

founded. Among these persons, the recitations of some persons were logically and analytically correct and these persons were expert in Hīfz and I'tqān. Some persons had the aspect of weakness and showoff and due to which differences were brought out. It seemed that it would be difficult to differentiate between right and wrong. So scholars began to check the Harūf and recitation and appointed rules and regulation for the explanation of right and wrong and everywhere the following conditions were appointed for correcting the recitation:(249)

3.7.1. Arabic Language should be According to Grammer

3.7.2. Script should be According to Uthāmīc Codic.

3.7.3. It should be Proved Correctly and Authentically from Hadīth of Hazrat Muhammad (PBUH). **(250)**

After this, every recitation, which was vacant even from one condition, was declared false and unacceptable. (251) Jeffery declared these recitations as the various readings of the Qur'ān and according to Scholars, these recitations could be false. The origin of "Shāz" **"شاذ"** is **يشدُّذ و يشدَّد ,** **شذ وذ.** Literally, it means something which is separate and unique according to jurist.(252) Logically, "Shāz" means such recitation which is against the script and Arabic nature of codic, though it is a complete copy or on the contrary, it has not used authentic sources for copying. So all these recitations which were different from any aspect of Uthmanic codic, were declared Shāz after its compilation. So all the traditions of Lughat, Tafsīr and Qur'ānīc recitations related to companions and successors in all the related books, are considered "Shāz", or such traditions which are weak, false and vacant from exact explanation or any cancelled aya of Holy Qur'ān which would be included in recitation due to forgetfulness of companions and successors all these reasons would be included in Shāz. (253)

The Scholars of Umma have declared all these conditions unacceptable. According to majority of Scholars e.g., Abu Jaffer Al-Nūhās, Abu Muhammad Maccī, Ibn e Abdul Bar, Al-Skhāwī, Abu Shāma, Ibn e Taīmīa, Al-Qurtabī, Al-Ghāzalī, Al-Zarkashī, Ibn e Al-Jazrī and others have declared that the Qur'ān has not been proved from 'Ahad', Harūf-e-Sahaba (Harf of Ibne Masūd, Harf of Ubbaī and of other Companions and successors had been cancelled after Ijm'a. The only recitation of the Qur'ān is authentic which is proved according to last version. If a man knows hat it is Shāz recitation and what is its importance, he is pent upon performing recitation in the same way, he should be convinced for Pardon, Taūbā if he does not refrain from, he should be punished. (254)

There are two points of views of Orientalists about the different recitations. According to one view, Shāz recitations were basically the written codic whereas, in the light of other view, these codics had no existence rather they were made as related with Sahaba and prominent personalities of initial period.

The Orientalists Jeffery, A.T. Welch, Montgamory Watt etc. represent the first view. The first writers who have written books on this topic immediately are Abu Ubāid Qāsīm bin Salām Al-Harwī, Qazī Ismail, Imām Abu Hatīm Al-Sajastānī and Imām Abu Jaffer Al-Tabrī. (255) Then Allama Abu Baker Ahmed bin Musā bin Abbās Ibne Mujāhīd D 321 A.H., wrote a book in which he had gathered recitations of just Seven Qur'ās, his written work was popular with the name of "Al-Sab'a' Fi Al-Qira't". (254) People were confused due to the name of this book i.e., they began to consider that these were the correct and continuous seven recitations. (256) This view is not correct, because these Qur'ās were not in the period of Hazrat Muhammad (PBUH), anyhow, the Qur'ās whose recitations Ibn e Mujāhīd has described in his book as follow:

3.7.4. The Recitation of Abdul-llah Bin Kathīr Al-Darī D, 120 A.H., was Famous in Mecca

3.7.5. The Recitation of Ibn e Āmīr Al-Damīshqī Abdullah Bin Āmīr D, 118 A.H., was Popular in Damascus

3.7.6. The Recitation of Āsīm Bin Abī al-Najd-ul-Asadī D, 127 A.H., was Followed in Kufa

3.7.7. Abu Umer Bin al-A'la al-Basrī Zaban Bin Al-ʿA'lā' bin A'maram D 154 A.H., was the Famous Qar'ī of Basra

3.7.8. Hamza Bin Habīb al-Zayan Mula Akrama Bin Rabī, D, and 156 A.H., was the Famous Qur'ā of Kufa

3.7.9. Nafʿe' Bin Abdul Rehman bin Abī Naeem, D 169 A.H., was Qur'ā of Madina

3.7.10. Kasaī Abu al-Hassan Ali bin Hamza D, 189 A.H., was among the Qar'ī of Kufa. (257)

All these methods were formed on the basis of Dictation of Uthmānīc codic and these Quras were interested only in the problem that how the questions of accent/script and waqf during the recitation of the Qur'ān, can be solved. (258)

The earlier scholars and jurists never disagreed that it was wrong to allow only these seven recitations in all areas rather these scholars have agreed upon the health of recitations. The person who may prove that the recitation of ʿAa'mesh and Yaqub hazarmī is equal to Imām Hamza and Imām Kīsānī, he can follow them and all authentic and respectable scholars have agreed upon. That's why, jurists of Iraq consider ten recitations correct like seven, they gather these recitations in books and follow in Namaz and other activities. There is no difference between scholars on this point. (259) In this way, only Sabʿa Qirā't cannot be declared lawful. The recitation, which is according to three aspects, is correct or trustworthy. (260) These recitations have such reputation, which other recitations do not have. In this way, the recitations, which are followed in our environment, are according to direction of Al-Mushaf and are among the recitations of Ijmʿa and uthmanic codic are consisted of these letters and which have been continuously proved by Hazrat Muhammad (PBUH). (261)

Scholars have condemned Ibn e Moqsīm and Ibne Shanābūdh because not that they consider other recitations correct instead of seven recitations rather it is necessary for the correction of each recitation to have three aspects which have been described earlier and on which all the scholars agreed. Ibn e Moqsīm and Ibn e S Shanābūdh had deteriorated this rule by saying that it was enough for the correctness of some recitation to have accordance with recitation and Arabic of Uthmānīc script whether it had guarantee, or not. On the contrary, Ibn e Shanabud had said that if a recitation should have guarantee of being correct, it must be accepted whether it had no aspect of Uthmanic codic. That's why, a scholar disagreed with them and punishedthem, and never accepted Shāz recitations.(262) At last both of them turned to the views of Jurīst.(263) the published versions of Hafs and Āsīm became popular due to the same reason.(264)

Some people have declared other recitations continuous instead of ten recitations but this view is totally against the view of jurists and scholars and decision of Qur'ās, so the Imām or Master of art of recitation has very strongly proved with authentic evidence that only ten recitations fulfill the conditions of three aspects and there is no continuous recitation except them. (265) It is commonly known that all recitation except seven recitations are Shāz (this is a false and wrong idea) whereas the correct is that the recitations are Shāz except ten recitations i.e. seven recitations and three recitations of Yaqūb, Khalf and Abu Jaffer and it is that these three recitations are not continuous rather they are weak because the Qur'ān with which Namaz is allowed has been written in those codic which Hazrat Uthmān sent to different areas and it is the same Qur'an upon which

Aaima have agreed upon(266). They are subjectively and objectively continuous. Seven to ten recitations are not Shāz rather Shāz are those recitations which are except them and that is true. (267)

The thing is evident due to all these logical arguments and sayings of earlier scholars that ten Qir'ats are continuous and others are Shāz. We have given importance to the evidence of continuity of ten recitations so that it should not be difficult to differentiate the Shāz recitations and those people should be rejected who claim that fourteen recitations are continuous, because it is a rule that **"تعرفالاشياء بأضدادها"** i.e., things are originated through their evidence. So it was necessary in order to maintain the Shāz recitations, before the correct condition of continuous Qīr'āts should be presented so that they should not be mixed up because continuous recitations are the matter of whole Umma that they are various shapes or forms of Divine message, which are accustomed in the world of Islam.

Now a days, the different versions or recitations of the Holy Qur'ān have been spread in Islamic countries that people of east and west are associated with their traditional recitations and they do not regard the other style or type recited in other countries. In the same way, in the eastern Islamic countries and sub-continent, people have only Qur'ān which is recitation of ʿAsīm referred by Hafs, as people of the western Islamic countries like Marcus, are familiar the Qur'ān which is recitation of Nāfī' referred by Warsh. That's why, Orientalists and hypocrites got the chance to confuse people about recitations that there are differences about the Holy Qur'ān among Muslims, in fact, this difference is multiple, mild and negotiable and it has no paradox. This is fact that multiple means various meaningful benefits and directions. The ten recitations had been bestowed with multiple from Allah for the comfort and abundant benefits of Muslim Umma.

According to one view, the Hījazī are responsible for introducing Haruf-e-Īllʿat, symbols, dots and Harf-e-Sahīh whereas the Governor of Iraq (694-714/7-95) introduced the Qur'ānīc version during four centuries. In this way, the complete religious version slowly. Different colourful dots and circle were used (above, below besides the consonants) to indicate the three short vowels. Strokes and dots for distinguishing consonants as well as double consonants. The early three manuscripts are still present and prominent now days. Other symbols, paragraph and the points of recitation were introduced later. (268)

The versions of the Holy Qur'ān were vacant from dots and vowel sign, that's why, non-Arab people faced difficulty in reciting them. Therefore, when Islam spread in non-Arabic countries, the thing was needed to increase or add dots and vowel signs (strokes) in it so that all the people could recite easily. For this reason, different steps were taken which history as follows:

3.8.1. Dots

In the primitive age, there was no trend to put dots on letters rather, the writer did not put dots on letters and the readers were accustomed to this style that they did not face any kind of problem in reading the writing without dots. With the help of context, the doubtful letters were easily distinguished rather it was regarded awkward to put dots. As one writer says,

كثرة النقط فىالكتاب سوء ظن بالمكتوب إليه (269)

"It is equal to degrade the address and his comprehension by putting dots frequently in letter.

So, Uthmānīc codices were vacant from dots and besides the common trend, its big aim was that all types of recitations could be mingled in it, but later, the dots

were put in the Holy Qur'ān for the facility of non-Arabic and uneducated people. There are various different traditions about who introduced dots in the Holy Qur'ān for the first time? According to some traditions, Abu al-Aswad Al-Dūwli performed this deed for the first time. (270) Some people said that they performed this deed according to the advice of Hazrat Ali (271) and some people said that the Governor of Kufa Zayād bin Abv Suffyān ordered them to do this (272) and some people said that they performed this deed due to wish of Abdul Mālīk bin Mārwān (273).

Another tradition is that Hajāj bin Yusuf performed this deed through Hassan basri, Yahya bi Yaumer and Nāsr bin Āsīm Yashī. (274) Some people have expressed the view that the person, who put dots in the Holy Qur'ān, is the inventor of dots. There was no vision of dots but scholar Qalaqshandī who is expert and researcher of script and art of writing, has disagreed with this view, and has declared hat the dots had been invented earlier. According to one tradition the inventers of Arabic script are Murāmar bin Mūrah, Aslam bin Sadra and Āmīr bin Jadrʿa. Murāmar invented the pronunciations of Haroof, Aslam created the methods of Fasal wa Wasal and Amīr invented dots. (275) and there is also another tradition that the first deed of using dots was the glorious deed of the grandfather abu Suffyān Ibn e Ummya of Abu Suffyān bin Harb and he had learnt these dots from the inhabitant of Hīra and people of Hīra had learnt from inhabitant of Anbar.(276) so, the dots had been invented far earlier but the Holy Qur'ān had been vacated from dots due to many factors. Later, the person who put dots in the Holy Qur'ān, is not the inventor of dots rather he is the person who for the first used dots in the Holy Quran.(277)

3.8.2. Strokes

There were no strokes in the Holy Qur'ān like dots in the beginning and there is also a big difference of traditions about strokes i.e., who put strokes for the first time? Some persons say that Abu al-ʿAswad Dūlī used strokes for the fist time. Some persons say that Hujaj bin Yusuf ordered Yahya bin Ya'ʿamer and Nasr bin ʿAsim Yashī to do this work. (278) In this matter, it seems after examining traditions that Abu al-Aswad Dū'lī put strokes for the first time but these strokes were not as those strokes which are used these days rather dots were used for strokes in positions below, above, left and right e.g. for zaber one dot in high level and for zeīr one dot down of the word decided and one dot for paish in the front of the word decided and for Tunvīn two dots in front, down and high level decided.(279) Later, Khalīl bin Ahmad created signs for Hamzah and Tashdīd.(280) After this, Hūjāj bin Yūsūf demanded from Yahya bin Ya'ʿamer, Naser bin ʿAsīm and Hassan basrī to put both dots and strokes at the same time. At that occasion, instead of using dots for strokes, the signs of strokes e.g. (— , — , —) were used so that dots of letters could not create difficulty.

3.8.3. Ahzab or Manazil or Stages

It was the routine of scholar and successors that they finished a whole Qur'ān during a week. For this reason, they had fixed a specific quantity of recitation daily, which is called Ahzāb, or Manāzīl or stage. In this way, the Qur'ān was divided between seven Ahzāb.(281)

3.8.4. Para's or Parts

The Qur'ān has been divided among thirty parts, which are called thirty para's. This division is not due to meaning and comprehension rather it is due to facility that Qur'ān has been divided among thirty para's. Hazrat Uthman had dictated the Holy Qur'ān among thirty para's at the time of preparing codic. So this division is since that time. (282)

3.8.5. Aʿkhmās and ʿA'ashār

There was also a trend in the versions of the Qur'ān of primitive period that there were words "Khams" or "kha" on Hashyā after every five aya and the word "Ashr" or "uein" after every ten verse. The first type of sign was called "Akhmās" and other type of sign was called "ʿA'ashār". (283)

There was a big difference between the scholars about these signs e.g., some considered them lawful and some considered detestable. It is impossible to say certainly who had put these signs for the first time? (284) One saying is that Hūjāj bin Yūsūf was the inventor of strokes and according to other saying the Abbāsīd ruler Mvmūn had ordered about signs.(285) Both of the sayings are false because it is evidently proved that companions were aware of ʿA'shār. It is referred in author Ibn e Abī Shāībā.

عن مسروق عن عبدالله انه كره لتعشير فى المصحف (286)

"Masrook says that Hazrat Abdullah bin Masud considered degusting to put the sign of ʿA'shār."

3.8.6. Rakʿu

The sign of Rakʿu has been put according to meaning i.e., the sign of rakuoo (on letter the sing of 'ع' aeīn on hashiya) was made on the place where the message completed. Some persons said that the fixation of the sign of Rakū had been made in the Uthmānīc period. (287) The aim of this sign is the fixation of a middle quantity, which can be recited in a rakʿa't, and it is also called "rakʿu" where man can bestow. In fatawa ʿĀlamgīrīyā",

ان المشائخ رحمهم الله جعلوا القرآن على حمسائة واربعين ركوعا واعلموا ذلك فى
المصاحف حتى يحصل الختم فى ليلة السابع والعشرين (288)

"Mushaīkh have divided the Qur'ān in 540 Rakūs and their signs have been described so that the Qur'ān can be finished on the 27th of Ramdhan during Tāravīh.

3.9.0. Ramooz-e-ʿUqāf

For the facility of recitation and Tajāīd, a beneficial work had been done i.e., some symbols and signs were written on different Qur'ānīc sentences so that it could be known how would do waqf (to breathe) in specific places? These signs are called

Ramooz-e-Uqaf. Their aim is that even a non-Arabic person can recite the Qur'ān with wāqf on correct place, there should be no change of meaning due to break the breathe on wrong place. The scholar abu Abdullah Muhammad bin Taīfūr Sājāwandī has defined most ramooz. (289)

3.9.1. Tua 'ط'

It is abbreviation of "Waqf Mutlaq" and it means that the message has completed here. That's why; it is better to stop here.

3.9.2. Jeim 'ج'

It is the abbreviation of "Waqf Jāīz" and it means that it is lawful to stop here.

3.9.3. Za 'ز '

It is abbreviation of "Waqf Majūz" which means that it is right to stop here but it is better not to stop.

3.9.4. Suad "ص"

It is abbreviation of "Waqf Markhas" and it means that though message has not completed yet, but the sentence has become too long, that's why, in order to take breathe we should stop here instead of stopping in different places.(290)

3.9.5. Miem "م "

It is the abbreviation of "Waqf Lāzīm" which means if it is not stopped here, it the possibility of vulgar mistake. So it is much better to stop here but it is not a matter of Fiqha' which negation is not a sin rather its aim is that it is better to stop here. (291)

3.9.6. Lā "لا"

It is the abbreviation of "Lā Tuqīf" which means that do not stop here but its aim is not that it is lawful to stop here rather there are various places on which waqf can be done, and it is right to start from the next word. So its correct meaning is that if it is stopped there, it is better to repeat the previous word and it is not appreciatable to start from the next word. (292) It has proved about these ramooz that they have been defined by scholar Sājāwāndī Some ramooz are in the codices of versions of the Qur'ān 'E.q.'

3.9.7. M'a' "مع"

It is the abbreviation of 'Muananqa'. This sign is put on the verse which two tyopes of Tafsīr can be done. According to one Tafsīr, it is stopped on one place and on the other place according to another Tafsvr so it is not correct to stop second place after stopping one place e.g.,

ذلك مثلهم فى التورة ومثلهم فىالانجيل كزرع اخرج شطأه (293)

If we stop on **التورة** it would never be correct to stop on **الانجيل,** or it is also correct not to stop anywhere on both place. Its one name is 'Muqāblā' competition and Abu Al-Fazal Rāzī has pointed this out for the first time.

3.9.8. 'Saktā'

The aim of this sign 'Saktā' is that to stop at that place (294) but do not break breathe. It is usually put on the place where is fear of misunderstanding in meaning during recitation after combining words.

3.9.9. "Waqfa" Break

During 'waqfā' should be stopped more than Saktā but do not break the breath..

3.9.10. Qāf "ق "

It is the abbreviation of 'Qaīlla Al-Waqaf' which means, according to some persons, there should be stopped on this place and some persons say that there should not be stopped.

3.9.11. "Qaf to Stop"

This word is 'Qāf" which means to stop and it is put on that specific place where the recitor thinks that it is not correct to stop there.

3.9.12. Salā صلےٰ

It is the abbreviation of 'Al-Wasl Ūlā', which means that it is better to recite after combining words.

3.9.13. Sal 'صل

It is the abbreviation of 'Qad Uwsall" but some people like to stop here and some appreciate to recite after combining words. It could not be detected who had invented and described them..

Conclusion

If there would be any miner difference between the recitation of the present day and Hazrat Muhammad (PBUH), the recitation of the Holy Qur'ān could never be remained or continued. In the Islamic heritage, the "Every Khabre Ahād" which inherited from one person to other, cannot be preferred to the continuous recitation. The official version which is known historically "Al-Mushaf-ul-Imam", had been sent to various different areas in various copies and all the people including Katbeīn of revelation and all companions who had complete Qur'ān or some pars, they approved and supported the Uthmānīc codic as the recitation of Hazrat Muhammad (PBUH) on the basis of their recitations. All the companions and successors have unanimously agreed upon the authenticity of Uthmānīc Mushaf. The origins of difference of Qūr'ānīc recitations which Jeffery has confidently referred e.g., Ibn e Abī Dawūd D, 316 A.H., Ibn e Al-Anbārī D, 328 A.H., and Ibn e Al-Ashtā D, 360 A.H., all these Ulama copied the different recitations in forth century of Hījrā, their traditions are contemporary and their reference is not trustworthy. The basis of Uthmānīc Mushaf is the version or codices compiled by Hazrat Abu Baker. Jeffery and A.T.Welch during the discussion of the Holy Qur'ān and its different recitations, ignores the views of Bergisteraser and other Orientalists by declaring that these traditions are the invention of experts of philology and grammer. All the Qūr'ānīc of Qūr'ānīc recitations were based upon the dictation of Uthmānīc Mushaf so that the questions of script and 'Waqf' or stop.

In the end, it is appropriate to give suggestion to those orientalists e.g., Jeffery, A.T.Welch and other Orientalists who have been busy whole heartedly in the completion of mission of ignoring of the uniqueness of the Holy Qur'ān being non-deteriorate and unchangeable in the Divine Books, that they must apply their rules of highly critical analysis on the version of the Holy Qur'ān unbiasly, and honestly and affectionately, they should practically observe the authenticity of the claim of the Holy Qur'ān that "If this Qur'ān had been revealed by any other person instead of Allah", they would find differences in the Holy Quran and that is,

"Undoubtedly, we have revealed this Holy Qur'ān, we will save it from any alteration and change."

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